DOCUMENT RESUME

ED 128 108 RC 004 154

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TITLE Atsokanan.
INSTITUTION Department of Indian Affairs and Northern Development, Ottawa (Ontario).
PUB DATE Jun 69
NOTE 37p.

EDRS PRICE MF-$0.83 HC-$2.06 Plus Postage.
DESCRIPTORS *American Indian Languages; *Bilingual Education; Childrens Books; Cultural Background; English (Second Language); Illustrations; Instructional Materials; Junior High School Students; *Legends; Proverbs; *Reading Materials; *Student Developed Materials
IDENTIFIERS *Sioux (Dakotas); *South Dakota (Pine Ridge Reservation)

ABSTRACT

Five Ottawa legends and three sayings are given in the bilingual reader (Ottawa and English). The legends are entitled: (1) "Odawa" ("Ottawa"), (2) "Agon Enjipmashit" ("Why the Snow Blows"), (3) "Gigohik Enjiwawisowat" ("Why the Fish Have Names"), (4) "Piche" ("The Robin"), and (5) "Nanabush" ("Nanabush"). Prepared for junior high school students, the reader was illustrated by students. (NQ)

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ATSOKANAN

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EDUCATION DIVISION

DEP'T OF INDIAN AFFAIRS AND NORTHERN DEVELOPMENT

JUNE, 1969.

O D A W A

NI GODING SA GIVEH NISH ININIWOK GI GIBESHWOK WODE (NIENG) MANIDO MINISING, WIKWEMIKONSING ANIKEYA, MIDISH GAWABONG BEJIK MABA GI BANDA GIWESEDIK, WA MIDJWAT GONA WI BANDONEANG. MISH WODE GAJI WABMAT ANI-JINABEHSAN JASHKOSIWIDIK MABA ANIJINABEHS. MISH GIYEH GA GOT NIWE, GISHPIN SHKITOYAN WI GWISHMOWEBNIYAN, KI MANOI GAGONO, GIBE NIBIN DISHGO GIGABI.

LEGEND ABOUT
HOW CORN WAS
FIRST GROWN
BY INDIANS
By Doris Rattrie

NAGIDAWENDAN MANDA, GIGABI SIGWEPIJIGE, MINWA GO GIGABI MONIJKWE MANPI. APITCHIN DISH GIYEH GO GIBENIBIN MABA NINI OGIBI WAMDAN MANDA OGAKITIGADONG IDIK, ENI SHKWANIBING DISH MI GIVEH, NI GODING GONA BIJOT GAGWETONKAMIK GIYEH ENSHPIT MANDAMIN. WIYASH GIYEH OGI BIGANONGON, "MI MABA, NONGO GEBI NOBIJIKASIYEK, MANPI ANIJINABEK, ODAWA ENJINIKASIYEK, GIGA MOWAWA

The Indian goes hunting for food He meet little man.

INDIAN Fights ELF
for land, for the
Corn field.
Theodor
Trudeau
98

MABA, MINWA DISH GIGA DAWENAWA".

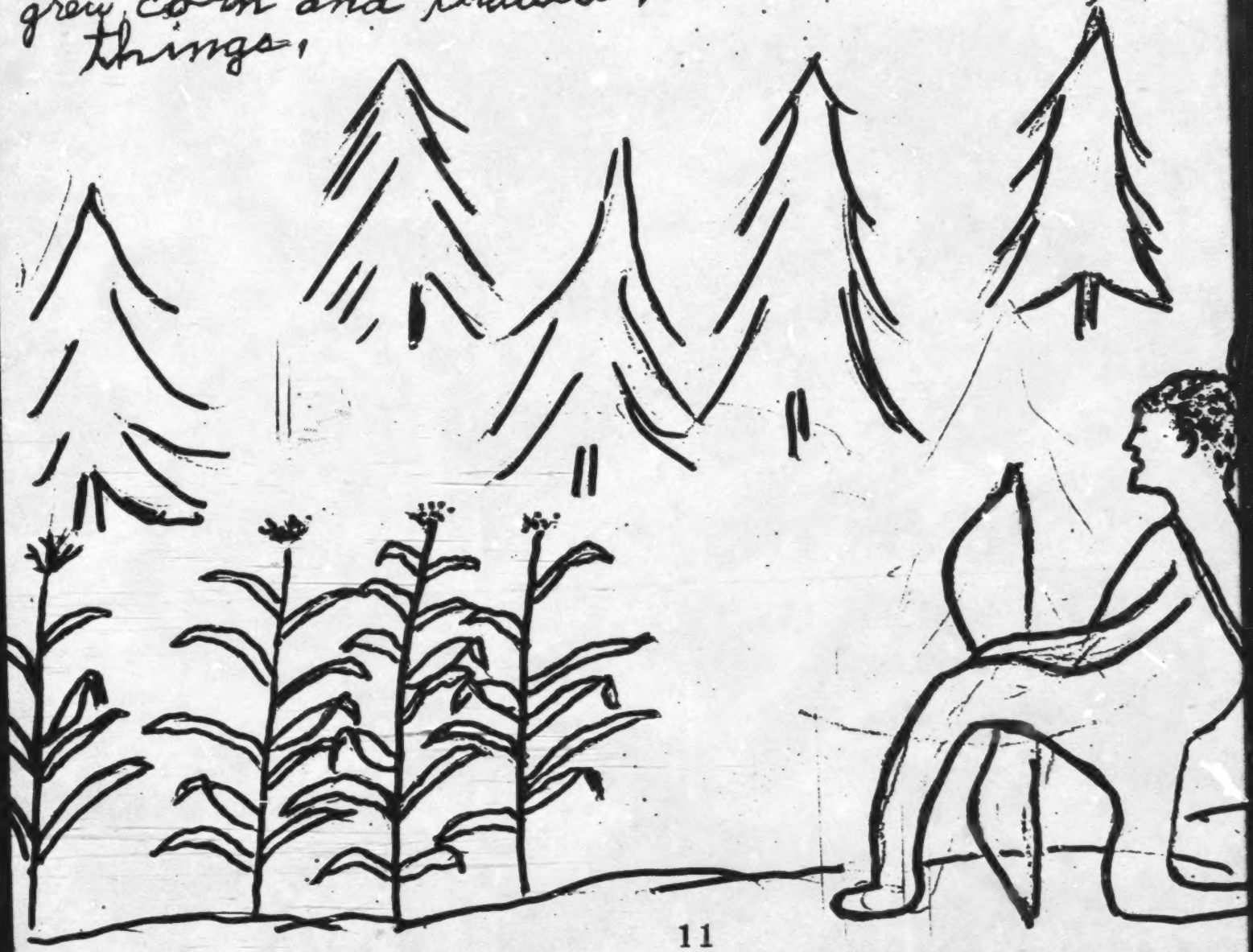
MISH NONGO GONDA MANPI MINISING EYAJIK ANIJINABEK, MI ODAWA ENJI AJINKASOWAT GI NABIJIKASWAT NENDA MANDAMINAN MINWA DISH OGI SHKOSSEWAT PANEH WI ODAWEWAT, WEBIMI ASHTON-MAGEWAT, NOTCH GONA GEGO WI ANJI DEBINAMOWAT.

****

NANABOZHO is throwing a
LITTLE MAN on the ground
so he could TURN into a CORN

Odawa's their name when they grew corn and traded for other things.

JOSEPH.U
5.A



AGON ENJIPMASHIT

NI GODING SA GIYEH, NANABUSH OGINDAMGON GIYEH GIGOHIN YAHAN DISH GIYEH GAMKWENMAJIN, "PUCKWISS". "PUCKWISS" GIYEH GINTA GIGOKIDIK, MINWADISH GIYEH GI KITCHI NENJIGASSI. MIDISH MABA NANABUSH GI WOGIMODIMAT NIWE GIGOHIN, EPITCHI GINDAMOJIGENID, (WEWEBINABIGOBA SAGONA WO PUCKWISS, EPITCHI BIBONG MABDA GIJIWEBAT).

MISH GIYEH GI MADJIPTOT MABA NANABUSH,

Nanabush ran away from Pookw

APITCHIGO GIGETIN GO GIMADJIPTO, APITCHIN DISH GIYEH GO ANWI OGI ABINDIMOMDAMOSOWIDIK ENDIGWE JIBIJIBATOT WO "PUCKWISS".

ANGODING DISH GO KWENWEBIT AKWE NABIT WODE MI GI DEPOPMOT BIJIBATONIT, MIDISH MINWA GI WEBIT GIGETIN. PIJIBATODIK DISH WIGO GEWI MABA "PUCKWISS".

"MUKAMIK," MUKAMIK KIDO GIYEH GO WOYA GONA

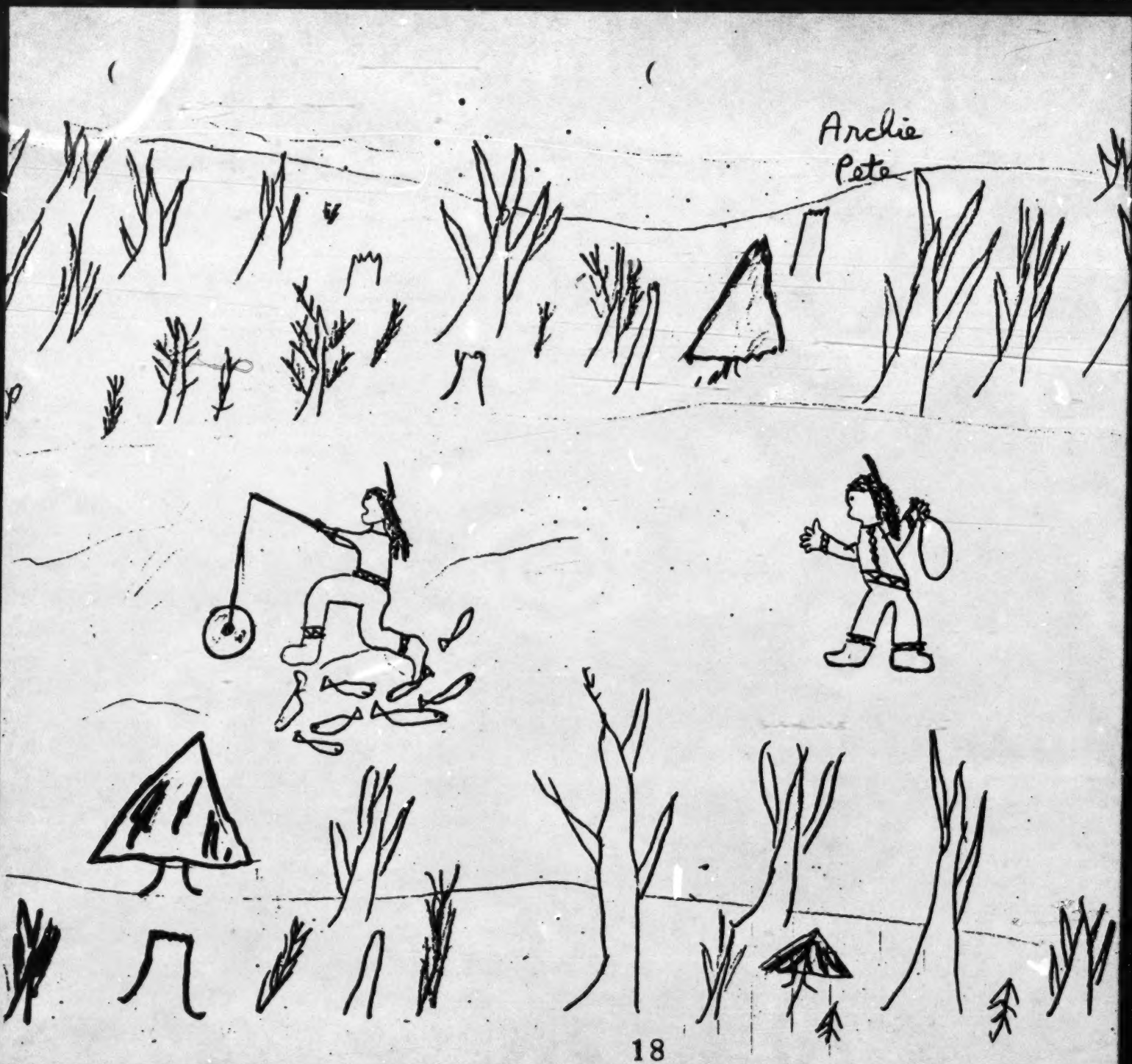
LEGEND – Nanabush looking back to see if the pisco's are chasing him.

NAME: BRENDA JACK
GR: 8A

WABAMAT ANONONAT GONA WOYA WABAMAT.

MISH MANDA ANIJINABEK KODEBODOMWAT, MI GIYEH MANDA ENJI JIWEBOK KO BIBONG, KITCHI MASHIT MABA AGON, MI GIYEH NANABUSH AGIJIBAWET. GIMAPI DISH GO MABA AGON BONASHI GI APITCHI NODSINOK EPITCHI PISANYAMGOT, MI GIYEH API MABA NANABUSH NONGIGABOWIT AKWE DIBABIMAT NEWIN "PUCKWISSAN" ENDIGWE JIBIJIBATOT.

Nanabuzhu is stealing fish from the m
of fishes on the ice.
17
By Calvin Mashitowabi


Archie
Pete

GIGOHIK ENJIWAWISOWAT

BEJIK MABA ANIJINABEK EPITCHI OGI BATINAN KWESEHSOIN. GIMAPI DISH GIVEH GONDA OGI NIKOGOWOK, APIGONA JINENDAGOSEWAT. MISHGANINT GIVEH, "EPITCHIGO WASA GIGAJA, MIDISH WODE YAWAT ININIWOK GE NIBWITWAWAJIN GONDA KWESEHSUK." "ENI PISKAYIN DISH WIGO EPITCHIGO GANI ANIMIGO, GA''GABINIGO WODE WINI DAGOSHNOYAN." GADASHWI GONDAK GIGA BISINDAWASIK.

MISH GIVEH ENI PISKAT, (OGI MADJADIK

SOGONA GIMA PI) MISH GIYEH ENI PISKAT APITCHIN GIYEH GO GWEJIMIGON GOII GONA WIGWAMING NIBEMOSET "MANPI BIBINDIGEN BIKWEWESININ," MINWA GIYEH GO GIMAPI GI OGOSHKITOSIN WI BWABISINDAWAT, OGINIBINDIGEDIK DISH BESHIK WIGWAM, MIDISH GI MIGANINT SHIWE. KINA GIEGO GE BISIBINA, MIDISH GIYEH GONDA OGIPUGNAWAT ODI SIBING.

GONOMASH MABA WODE EPITCHIYAT, WODE SIBING MI GIYEH GA NAT NIWIN GIGOHIN,"KINAGWA ANSO

Being Thrown in The River

By Sharon Mani
Grade 8A Wik

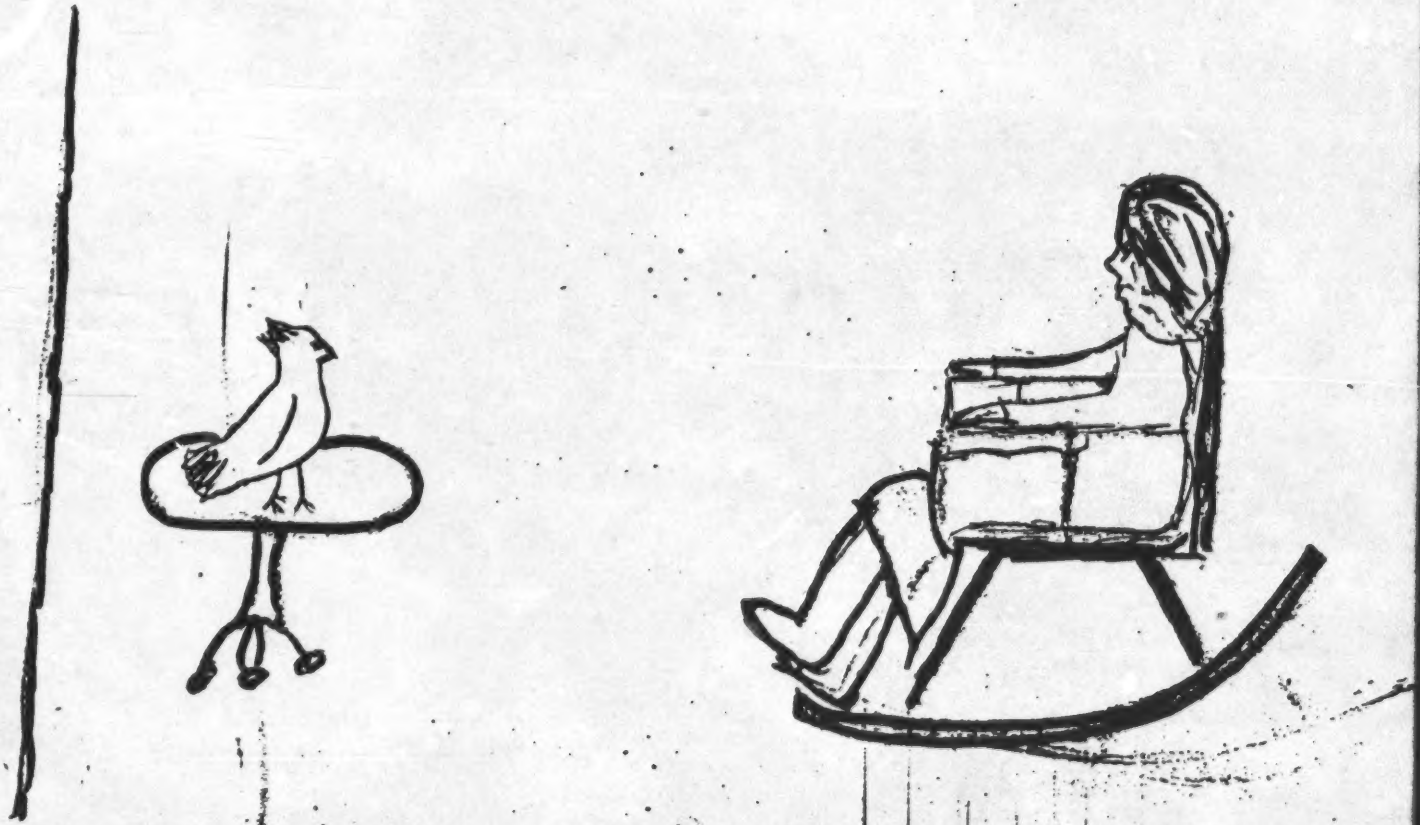
BESHIKOGIYEK YA-I GABIDONNAWA GEGO GONA MANDA N'WIYO." OGI BISINDAWAWAN DISH GONDA GIGOHIK IDIK, ANOTCHGO GEGO GIMKANAWA, O'KAT, MINWA GO O'NIK, MINWA GO O'SHKEZIGON, KINA GO GEGO AGI BIDWAWAN, MISH GIYEH ANSO BESHIK MABA GIGO BIDOT GEGO, MI GIYEH GI WAWINOT GABA NINI, MISH GIYEH GAJIWAMDANG MI ANIJINAHBEK EKIDOWAT, GONDA GIGOHIK KINAGWA BEPKAN ZINOGOSEDIGENOK, MI GIYEH GAJIWEBISEWAT MISH MABA ANIJINABEH GI MINWAT WA JINKASOWAT PANEH.

"P I C H E"

NI GQDING SA GIYEH GWISEHS GIYAH, GOKOMISSAN GIBI TOGNIGON. MISH GIYEH API ADJITSENIK WI OSAMDANG MI GIPAKADEKEINT. JASHOGOKO NIJINABEK GI ASAMDAMOK, WI KENMAWAT DODEMWAN, MI NUNDAN WA NAGDAWENMIGWAT EKOMADISIWAT. MIDISH MABA GWISEHS, GI MADJININT, GOKOMISSAN GI MADJINIGON EKO SHPUKAMIGAG, MIDISH GI WINDIMOWINT, MI MANPI JIYAHYIN, MI GOBAMA GIBWANUT G'DODEM MI BAMA PI JISHAMNA.

MISA GIYEH GIPAKADEKET WO GWISEHS. GIMAPI DISH EPITCHIGO GIYEH PAKADE, "GANOGO GINIGE NIBISH GIDAMINASI N'GOKOMIS," OGINAN DISH NEHWE O'GOKOMISSAN. "GAGO MAMDA GIYEH NIBISH JIMINANAMBA, GI GON DISH." GIABI GO ENI WOBONG GIGWEDAWE WO GWISEHS, "GANOGOGINIGE NIBISH GIDD MINASI, BANGI GIYEH NA DJIWISENNIYAMBA," "KA" GIKIDO DISH WO MINDEMOYA, "MIGO BAMA PI GOGIBWANAT WO WANAGADAWENMIK, MIGO BAMA PI DJI SHAGOVAN. MISA MABA GWISEHS EPITCHIGO BAKADE,

Mildred



"MIGO GAGOMAMDA, N'GOKOMIS" AGINAN DISH NIWE MINDEMOVIN, "GI GIABI GWI WABMISI, NONGO EJINAGOSIVA, GI GIABI NI GWISEHSWISI. MISH EPITCHE GINNAWOBMAT NIWI, GIGWEKONAGOSINIT NAHANDISH GIYEH NIWINI, "APICHI." PICHIHSAN, GAWABMAJIN. AGINAGAMO DISH WO PICHEHS. OGI WINDIMOWAN NIWI MINDEMOYAIN, OGI SHAMASIK IDIK NEWI GWISEHSAN. MIDISH NONGO KIDOWOK ANIJINABEK GWISEHS GI OWI PICHI.

NANABUSH

OGIKENDON MABA NANABUSH, WAPSHKIWENJIN WI BI JANIT MONPI. MINWA GONDA DANIGASWOK ANIJINABEK. WI NAGIDAWENMIGAN DISH WI GIYEH GO ANWI GONDA WAPSHKIWENJIN.

"GI GIABI WEPE GANAGADAWENNIMISIN ONIM," OGI NAN DISH NEWIN ANIJINABEH, NANABUSH, "GI GIABI MONPI PANEH GABINAGIDAWENIMISMONIM, NGABEJA DISH WIGO NGABE NDAKENMINIM, MONJIKIK GENIJWEBISIWEGWEH."

MIDISH ANSO DIGWAGIK MI IDIK GO GI BIJOT. GIMAPI GONA OGIDGIDIN BINAMDABWIDIK OBIGINA-WABMWAT NIWIN ANIJINABEHN. OTIBABIT IDIK BEKISH GONAMA SUKUSWADIK. OGA NANAGADAWENDANG DISH IDIK NAGIDAWABMAT NANDA, BEKISH GO SUKUSWAT, MISH GIYEH GO MANDA ANIJINABEK BEWAMDAMWAT. "NANABUSH IDIK MINWA GABIDIGOSHING MIJASHIGO MINWA BIDIBOPMIGOYING, "KIDOWAK GIYEH GO. KINAGOGOJI, EKODEBABING NOWGO MANDA, SUKUSWAT MABA NANABUSH.

A white m
tries to kill one
Nanabozhos ani
friends

K I D O W I N A N

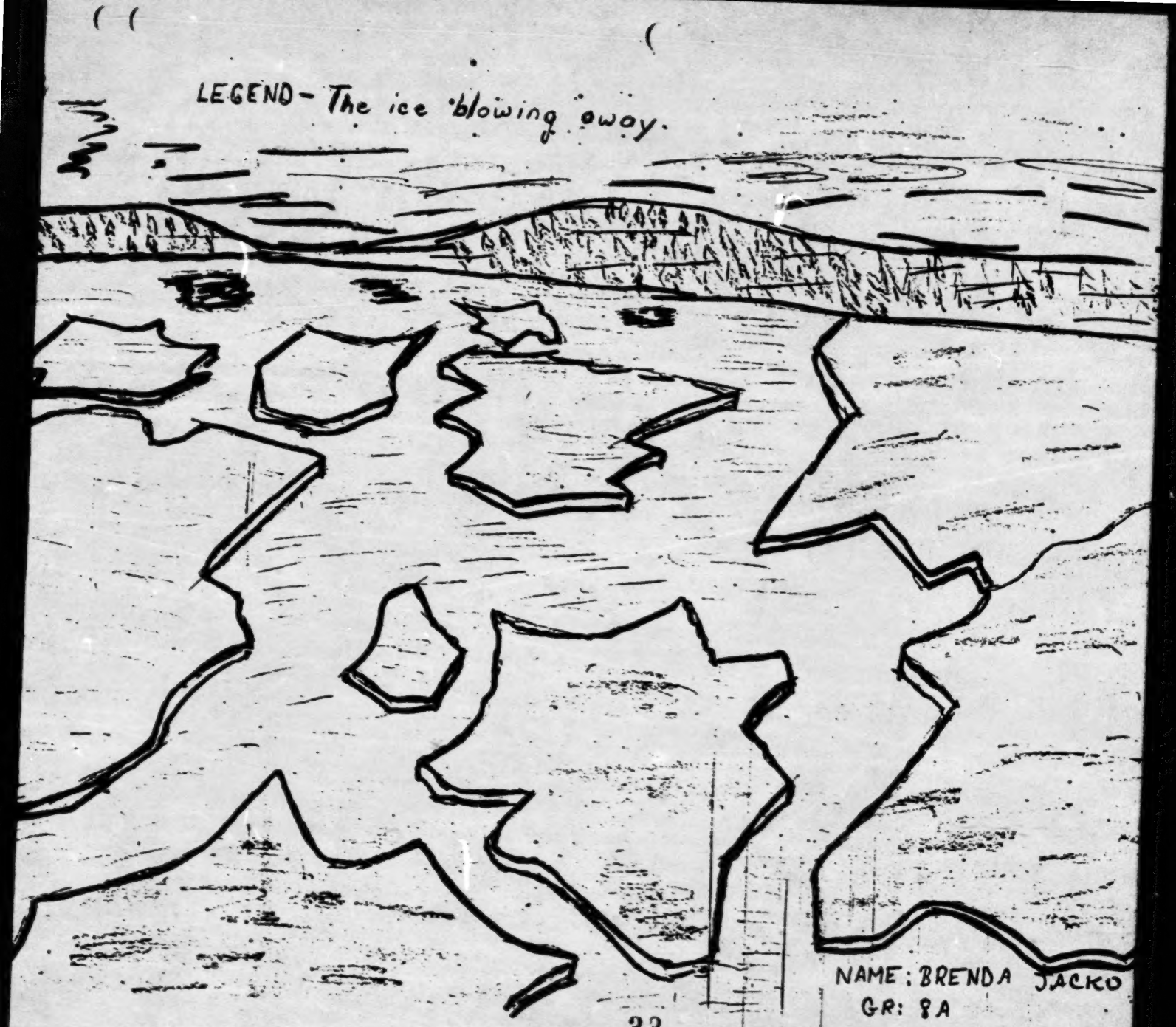
NI GIYEH GO, ANIJINABEK KIDOWAK:

"GISHPIN SHKIWABMAT WO ONDEK, MINOKAMIK, NAMDABIT, GI GIYEH GWOJI GWE JASI WI NIBING, - GISHPIN DISH WIGO SHKIWABMAT MINOKAMIK, MIBISOT, MABA ONDEK, GOJI GIYEH GWEJA WEPI.

LEGEND. When you see a bird fly, That means you are going some p.la
during the following year.

NAME: LORRETTA RECOLL
GRADE: 8 A.

MINWA MOKWOM, API NINGISOT MINOKAMIK,
GISHPIN GWEKGO NIGISOT NIBENG, BWA MADJEASHIT,
EPITCHI GIYEH DAMINOKTIGEWOK ANIJINABEK WEPI
NIBING - GISHPIN DISH WIGO MABA, BEGWASHIT,
MADJEASHIT DISHGO MADJINANDAM GIYEH MABA MOKWOM
GADISH GIYEH DOMINOKCHIGESIWOK ANIJINABEK WEPI.


LEGEND - The ice blowing away.
NAME: BRENDA JACKO
GR: 8A

MINWA SHKIMINOKIMIK NONDAWGOT PICHI, GISHPIN YA-I "N'DONWATCHIGE, N'DONWATCHIGE!" KIDOT, EPITCHI GIYEH GWE MANADAPMIEWIS WEPI NIBING - GISHPIN DISH WIGO GIYEH SHKINONDAWAT, "KOOSE, KOOSE, KOOSE, HA, HA, HA!" KIDO WO PITCHI GIYEH GWE NINWAPMIEWIS GIBENIBING.

Ottawa

Once upon a time two men spent the night on Manitoulin Island: towards Wikwemikong, so when it was daylight one of these went hunting to look for something to eat. But over there he happened to see a little man, this little man was all green. And this is what he said to him, "if you are able to lie me down on the ground, you will cover me here with earth and all summer you will look after this, you will water it, and you will weed here.
As summer was ending supposedly when once he came, and how tall the corn had grown.
Somebody then spoke to him,
"This is what you will now use, you Indians here, who are called Odawa, you will eat this and you will sell it."
And that is why, here, those Indians on the island, are called Odawa, they used the corn and always when any they had left over, they sold, in order to trade so that they could get the things they need.

Why the Snow Blows

Once upon a time, Nanabush went fishing and this made him remember "Puckwiss".
Puckwiss apparently was good at catching fish and on top of that he was not liked very much.
So Nanabush stole his fish while he was angling (well really Puckwiss was ice-fishing as this happened in the winter time).
And so, apparently Nanabush started to run. He ran very, very fast, but every now and again he would look back to see if Puckwiss was coming. But once when he stopped to rest, he could see him running towards him. And so again he started to run fast. But Puckwiss kept coming.
"Take them away from him," he would call out when he would see anyone who might help him.
And this what the Indians tell about, that is why this happens in winter, the snow really blo that is Nanabush fleeing.
After awhile the snow would stop blowing, there is hardly any wind, and it is very calm that is when Nanabush stops running to see if Puckwiss is coming.

Why the Fish Have Names

This one Indian had many daughters. After awhile they grew up and became of age when they should get married. This is what he was told supposedly. "You must go very far from here and it is there that there are men who would marry these young girls. But on your way, you will have a hard time, you will be prevented from reaching there; but you are not to listen to this."
And so while on his way (apparently he left after a time) while he was going along, every now and again he'd be invited to go into a house he happened to be passing, "Come in here, and have a meal," time after time. After awhile he was not able, to not listen and supposedly went in to one house and it is there that he was fought. All himself was torn to pieces and then they threw him in the river.
Maybe while he was there in that river he supposedly said to those fish. "All, and each and everyone of you; you will bring to me something, anything of this my body. " And so these fish listened to him, they found all sorts of thing, his leg, and arm, and his eyes, everything they brought to him and as each one brought something, this man supposedly gave them a name. Beaause he saw as the Indians say, these fish all look different, and because of what happened to them, so this Indian gave what they will be called always.

The Robin

Once upon a time there was a boy, his grandmother raised him. And when the time came for him to have his spirit dream he was made to fast. Long ago the Indians used to have the spirit dream, so that they would know their totem, this is the one who would protect them all their lives. And so this boy was taken, his grandmother took him to where the land was higher and then she told him, "Itis here you will stay, and only then will I feed you."
And so the boy fasted. After a time he was very very hungry. "Could you not at least give me a little water to drink, my grandmother? ", he begged to his grandmother. "Even water, I am not able to give you," she said to him. Again at daylight the boy asked, "Not even a little water to drink, or a little food so that I could eat,". "No" , said the old woman. "Only when you have dreamt of who will protect you, only then will feed you."
And so this little boy, very very hungry, "I am no longer able to go, my grandmother," he said to the old woman, "You will not see me anymore, the way I look now, I will never be a boy again. " And while she was looking at him he changed, supposedly into a robin. What she saw was a robin. The robin began to sing. He, then told that old woman that she had not fed this little boy, and that is why now he is a robin. That is why today the Indians say that the robin was once a little boy.

Nanabush

Nanabush knew that the white man would be coming here. He also knew that the Indians would have hardships. But apparently the whiteman would try and look after them.
"I will never again, then, look after you," Nanabush said to those Indians, "I will not any longer be always here to look after you, but I will come and find out about you and see what will happen to you."
And so each autumn apparently he came. Someplace on a high ridge he would sit and watch his Indians. As he watched he would be smoking. And apparently he began to think back while he watched them and smoded and thsi is what the Indians are known to see, "I guess Nanabush has come again, it is that time again for us to be watched, they would say. All over, as far as one can see, shows the smoking of Nanabush.

Sayings

The Indians used to say. "If when you first see a crow in the spring, sitting, you will go nowhere that summer ----but if, when you first see the crow in the spring, flying, then you will go someplace that time.

And the ice, when it melts in spring, if it straight melts in the water without floating away, then the Indian will have very good crops that summer----but if it breaks up and floats away, and the Indians will have ppor crops then.

And the first of spring if you hear the robin calling, "lit", "I have an omen, I have an omen", you will have a summer of bad luck-----but if when you first hear the robin and it says, "Koose koose, koose, ha, ha, ha," you will have good luck all summer.